# THE PACIFIC

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**FAITH.**

In every seed to breathe the flower,
In every drop of dew
To reverence a cloistered star
Within the distant blue;
To wait the promise of the bow,
Despite the cloud between,
Is faith—the fervid evidence
Of loveliness unseen.

—John Banister Tabb .

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# THE PACIFIC

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## TAGORE IN JAPAN.

Some time ago The Pacific made mention of the visit to Japan of Rabindranath Tagore, the famous Bengall poet, and quoted from an address made by him in Tokyo. We stated at that time that he would soon arrive in this country. However he tarries yet in Japan.

Professor Takasugi, of Tohoko Imperial University at Sapporo, writes to the Northwestern Christian Advocate:

"Sir Rabindranath Tagore has been in Japan since the middle of May. He has spoken in Kobe, Osaka, and Tokio, but the main speech of his was delivered in the auditorium of the Tokio Imperial University on June 11. The audience was composed mostly of Japanese, professors and students, although there were also a large number of foreigners present, including a large proportion of women. The Bengali poet's subject was entitled, 'The Message of India to Japan,' and it was read from a manuscript written in English. First he praised the Japanese civilization very highly, although not without a tinge of sarcasm and warning in his own way. Then he touched upon the glorious records of India in her palmy days; he was also greatly proud of the inner divinity in man, which to use his own expression, 'was born, not in these sordid days of screaking machinery and gigantic selfishness, not amid the blatant lies of state-craft and the smug self-satisfaction of prosperous hypocrisy, but in the dawn-light of that heroic manhood when heaven came near the earth, and man had faith in his own soul and the soul whose revelation is the world.'

"He is disgusted with the Western civilization and its materialism; he is strong in his conviction that Asia, especially Japan, has her own share to contribute in the march of civilization, when he says: 'Asia now feels that she must prove her life by producing living work, she must not lie passively dormant, or feebly imitate the West, in the infatuation of fear and flattery. For this we offer our thanks to this land of the rising sun and solemnly ask her to remember that she has the mission of the East to fulfill. She must infuse the sap of a fuller humanity into the heart of the modern civilization.'

"We do not think, however, that Tagore's message to Japan will do much to her uplift. She had enough of the enervating Hindu influences in her past, much to her detriment. In the vague mysticism as well as in the lifeless pessimism of India one will not find any divine inspiration to live and work and aspire. No, instead of facing backward, India should seek the living Jesus, the author and finisher of our faith."

Perhaps this Japanese professor fails to understand Tagore. There are many who belive that Tagore does look to Jesus in a most vital way. Certainly he is loyal to the spirit of Jesus, and his life shows the fruits of righteousness.

Moreover it isn't fair to fix on Tagore the faults of India. There is life in the teachings of Tagore. He is a practical mystic and has done wonderful things for the material uplift of his people.

One needs only to read his books to discern that he believes that Occidental ways have their place as well as Oriental.

Tagore would not be disgusted with our civilization if it were actually permeated by the spirit of Christ. There is much in it to disgust so spiritually a minded man as Tagore is.

## GREAT CATHEDRAL PULPIT DEDICATED.

The Cathedral of Saint John the Divine, in New York, is an edifice which draws attention all over the land. Its construction has gone on for many years, at a cost of several million dollars, and it is by far the most beautiful edifice of the kind in our country.

On the 10th of September the new gothic pulpit was dedicated. It was the gift of Mrs. Russell Sage in memory of the late Bishop Potter. The New York Post has described the pulpit as follows:

The pulpit, which stands at the crossing at the left of the choir, is built of Tennessee marble, and has a quartered oak sounding board; both are richly carved. Henry Vaughan, of Boston, who has built many of the Cathedral memorials, is the architect.

The structure has six sides, and is eleven feet high and fifteen long and six and one-half wide. On the upper part are carved these scenes from the life of Christ, enclosed in Gothic portals: The Nativity, Christ Questioning the Doctors, The Crucifixion, The Resurrection, and The Supper at Emmaus. The backgrounds are in bas-relief, and depth and space are given to the subjects. Single figures of saints and ecclesiastics stand in small niches at the angles. These are St. Jerome, St. Gregory, St. Chrysostom, St. Peter, St. Paul, Latimer, Bossuet, and Phillips Brooks. Below these figures are bands of grape vines, passion and tablet flowers, and at the angles small busts of choristers.

On the base between the slender flowered pillars are the symbols of the Evangelists: the angel, the lion, the ox, and the eagle. The central column is formed of five flat Gothic portals. The shields of the church and the sacred flowers ornament the lowest part of the base. Statues of St. John the Baptist and Isaiah stand on the posts of the balustrade of pierced tracery. The faces of all the figures have an animation which is not often found in modern church sculpture.

The sounding board, which is carved in exquisite Gothic ornaments, is supported by two narrow, open arches and by a wide panel at the rear, into which a door is cut leading to the stairs. Over this doorway is carved a church shield with the letters I. H. S. The following inscription encircles the top of the board: "Glory be to God on high, and on earth peace, good-will toward men. We praise thee. We bless thee. We worship thee. We glorify thee. We give thanks to thee for thy great glory: Oh Lord God, Heavenly King."

## SAN FRANCISCO BUILDING TRADES COUNCIL MAKING AN INVESTIGATION AS TO THE SALOON.

Not long ago several members of Labor Unions in San Francisco went up to a convention in Seattle and while there heard things so favorable to Prohibition that the Building Trades Council decided to start an investigation. At a meeting held recently the Law and Legislative Committee made a partial report.

On Saturday, September the 9th, "Organized Labor," a labor organ in San Francisco printed the report. Among the letters published was one from the Secretary of a Longshoremen's Union in Tacoma. He wrote as follows:

"The undersigned has been a member of the Longshoremen's Union No. 38-3 for 9 years, and at present is acting in the capacity of Financial Secretary and Business Agent, an office which he has held 6 years.

"I have been a drinking man and voted against prohibition, but since the law was enacted in the State of Washington and I was afforded an opportunity to observe the effects of its enforcement, I confess that the membership of Longshoremen's Union have been benefited in their morale, one hundred per cent.

"Their employment has been more secure, and their efficiency has reached the highest point.

"When the State was wet, our membership was thirty-five per cent. less than it is at present.

"Since the State has gone dry, we have had no difficulties in conducting our meetings orderly and efficiently, and we find that the average attendance at the regular union meeting has increased four hundred per cent.

"It is my firm conviction that if the saloons would have been here during the strike, we would have lasted less than three weeks, not because our members are inclined to scab, but because the sober-minded men would be disgusted with the element that would invariably be tempted with booze.

"We find that our membership at present not only give better attention to their family and their wants, but all of them are better dressed and in every respect benefited physically and mentally.

"Fashion Craft Tailoring Co., 708 Pac. Ave., who conduct a tailor shop close to our headquarters, informs me that the volume of the business has been greater in 1916 under the Dry law, than it was during the entire four years previous to 1916.

"I am reasonably certain that our people will vote to a man against the proposed amendment to permit the manufacture of beer in this State, and in addition to this, they are strongly favorable to a strict enforcement of the Prohibition Law."

In response to an inquiry by the Law and Legislative Committee, the Colorado State Treasurer wrote:

"I have your letter requesting my opinion as to the effect of prohibition in this State as affecting the industrial conditions.

"In conversation with the head of one of the departments of one of the largest department stores in the city in February last, after prohibition had been in operation for little more than a month, I asked him the effect it had upon their business. He informed me that their business had increased twenty-five per cent. for the month of January this year over the same month last year. As this store is one whose dealings is almost entirely with working men, it indicates that the working men are putting their money into substantial things and supplying the needs of themselves and their families much better by reason of the changed conditions.

"During the same month the saving deposits of this city increased between five and six hundred thousand dollars, and the total bank deposits have increased more than one million dollars each month since the first of the year.

"Building permits for the month of July of this year increased ninety-seven per cent: over the same month last year.

"The Windsor Farm Dairy, one of the largest dairies in the city, for the first five months of this year increased its business $20,100 over the same months of last year.

"The house furnishing department in one of the large department stores which did a total business of$76,000 in 1915, did $52,000 worth of business in the first five months of this year.

"More mortgages have been lifted since the first of this year than ever before in the same period of time.

There has been a large increase in the business of the grocery stores. Collections have been more than fifty per cent. better than they were before.

"I presume too that you are interested in the moral effects.

"Crime has been reduced all over the State. In Denver only seventy-two persons in the county jail as against one hundred sixty-nine last year. The number of commitments to the State penitentiary has dropped forty per cent. since January first.

"Up to the 15th of July of this year but one person was received at the penitentiary, while thirty-three were received for the month of July, last year.

"I believe that prohibition has come to stay and I belive it would be a wise thing if you, as representative of the building trades of the city, and your colleagues and the National Building Trades Council would take the advance step for National prohibition, which, I believe, would redound to the benefit of every working man in this country."

From the Industrial Insurance Department of the State of Washington the following was received:

"I am in receipt of a letter from Mr. W. P. Dowler of Seattle, Washington, in which he states that certain false and malicious statments are being published broadcast in the State of California, to the effect that the anti-saloon law of the State of Washington has had detrimental effects upon the labor situation in this State and that there has been a 50 per cent. reduction in building construction in consequence of this law.

"Mr. Dowler further makes the request that I write a letter to you with a statement in regard to my observation of the effect of that law on the labor situation since it became effective. I presume Mr. Dowler's reason for asking me to do this is from the fact that during the last three years I occupied the position of State Commissioner of Labor, which gave me the opportunity of being in close touch with all conditions affecting labor throughout the State.

"I am able to state without prejudice in the matter, that if statements have been made to the effect that the Dry Law has reduced employment in building construction, or in fact in any other line of work, such statements are absolutely untrue. As a matter of fact, there has been increased activity in every line of industrial endeavor in this State since the law went into effect and to-day there is a demand for labor such as has not prevailed for a great many years past. I can truthfully say that the law had no detrimental effect upon labor, or business in general, but on the contrary I believe it has proven a great benefit. Per-

sonally, I have always been opposed to prohibition, on the ground that such legislation interfered with personal liberty and I voted against the measure when it was before the people for adoption two years ago. I am, however, constrained to confess that my observations of its effect have been such that were the question to come before the people again, I would change my vote in favor of having the law retained, and this would be done especially for the reason of the beneficial effects that it has had upon our laboring people generally."

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### A NOTABLE WORK IN NORTH DAKOTA.

Many readers of The Pacific have acquaintance with the Rev. Dr. R. A. Beard who was for several years Home Missionary Superintendent in Washington, where he worked with remarkable success. After leaving Washington he had successful pastorates at Nashua, New Hampshire, and Cambridge, Massachussets, and was New England Secretary of the National Home Missionary Society until that position was discontinued. Before going to Washington Dr. Beard was pastor at Fargo, North Dakota. He is in the pastorate again there and this is what the Daily Courier-News of that city says under the caption of "A Notable Pastorate":

"The Rev. R. A. Beard, D. D., on Sunday last delivered an anniversary sermon, celebrating the tenth year of his recent pastorate in Fargo, and the fortieth of his ministry. The doctor spent other five years in the pastorate of the First Congregational church, in the eighties, and three years as president of Fargo college. This makes a total of 18 years which he has given to the service of the public in this state. Now in the strength of a sound body, a cultured mind, and with the accumulated wisdom gained by years of experience the doctor is one of the most valued of North Dakota's citizens.

"He and his church are to be congratulated upon this anniversary. It shows that neither party to the compact is as restless as is usually the case in ecclesiastical circles. This is the longest pastorate known of in the state among the English speaking Protestant churches—and naturally results in Dr. Beard's personality being felt thru the entire commonwealth. 'His eye is not dim, nor his force abated' and the product of his brain and character steadily brought to bear upon the public, shows that his mentality is more vigorous, his powers stronger than ever before.

"Dr. Beard is a student and a thinker. Modern thought has no terrors for him, and he recognizes Christianity as a progressive revelation. The maturity of his powers enables him to avoid the tangles into which young ministers frequently fall theologically and administratively. The bright, original epigrams and clear reasoning of the doctor's sermons mark him as one of the strong preachers of the northwest, a fact recognized by those who think enough to estimate sermons at their worth.

"The doctor stated that during his ministry he has received 756 people into the church, and some idea of another line of clerical service may be gained from the fact that he has conducted 1700 funerals.

"While congratulating church and minister we express the wish of thousands of citizens that the doctor may continue his ministry among us for the many years which his strong body and remarkable mind seem to indicate, and promise him that after awhile, when it is appropriate, we will call him the 'Grand Old Man' of North Dakota!"

### THE FAR-FAMED ANDOVER THEOLOGICAL SEMINARY

We quote from the Springfield Republican an article concerning this historical institution:

The Boston papers have not quite succeeded the past week in making a sensation out of Dr. A. P. Fitch's resignation of the presidency of Andover theological seminary. Some months ago it was announced that Dr. Fitch would go to Amherst college in the fall of 1917 as professor of the history of religion and biblical literature. That he would resign his position as head of the Andover faculty was a matter of course. The resignation was accepted, to take effect at the end of the present academic year. During the past week some Boston papers on "discovering" what has been publicly known for at least three months, discovered also that the reason for Dr. Fitch's resignation was "friction" with the trustees. The resignation of Dr. Nehemiah Boynton as president of the board of trustees of the seminary was also reported. A statement attributed to Dr. Fitch in New York seemed to indicate that one—but only one—reason which led to his leaving the seminary was that a campaign to raise money for the needs of the school was about to be undertaken and that he did not care to engage in that work. Both Dr. Fitch and the trustees agreed that there had been no "row." But it seems a fair conclusion that some difference of opinion as to methods of raising money increased Dr. Fitch's willingness to take up work in a different field. Dr. Boynton's resignation is admittedly connected with that of Dr. Fitch.

The unexpected feature of the situation is not that there should have been honest and friendly diffrences of opinion among men of the caliber of Dr. Fitch, Dr. Boynton and the other trustees, but that Andover seminary should be in need of more money. For long years the school was so well endowed that it made no charge to students for either tuition or room rent, and was able to render aid in other ways to men whose circumstances were none too good. In 1901 its endowment fund was approximately $850,000. Moving to the city and the modern cost of living seem together to have been a strain on the seminary's resources, as they have been on those of many a private family.

The school is so famous, its intellectual position so eminent, and its long history so full of important and even dramatic events that all New Englanders, and all those everywhere who feel an intereest in New England life and traditions, must hear with intereset of any condition affecting the seminary's position.

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### CONFLICTING VIEWS OF THE OBLIGATIONS OF CATHOLICS TO THE GOVERNMENT.

Conflicting views of the obligations of Catholics to the civil government were presented at the recent convention of the American Federation of Roman Catholic Societies in New York City. Some German Roman Catholics favored a distinct Roman Catholic political party organized along the lines of the Center Party in Germany. Cardinal Gibbons urged the necessity of loyalty to a government like ours which provides liberty without license and authority without despotism. Archbishop O'Connell of Boston urged a brisk business-like attitude toward the government, saying:

"We have not committed to this country the safeguarding of our lives, our fortune, our property with any other understanding than that in return for our loyalty you guarantee us protection in what to us is the most essential of

all human rights—religious liberty. We ask no favor. Your protection of our liberty is no favor—it is a part of this dual contract between our country and ourselves. If you discriminate against us you are not keeping your contract; we are not getting true liberty. If, because a citizen is a Catholic and a thousand plausible pretexts are set out to discard him and discredit him in your cabinets and your courts, you are not keeping your contract; this is not liberty. If you stand by inactive while under your very eyes, yes, through your very mails, which we pay for, we are insulted, scurriously maligned, and openly vilified, in filthy journals and nasty, indecent literature, unfit to be printed or read, spread broadcast that dupes and bigots may be poisoned against us, so that we may be robbed even of our public rights—then you are not keeping your contract—this is not liberty. You are only wounding the hand the strongest hand held out to help you; you are spurning the aid of those who again and again you have found in your hour of direct need the most willing to die for you."

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### THE CONTINENT DECLARES THAT REGINALD CAMPBELL "SHOWS BAD RELIGION".

"The queer weakness which has made Reginald Campbell, the former pastor of the City Temple in London, a public teacher absolutely undependable in spite of a singularly beautiful personal life, appears once more in his savage call for British retaliation to answer German brutality. As soon as Captain Fryatt was executed in Germany for running down a German submarine, Mr. Campbell rushed into public print with a cry for the execution of some prominent German prisoner in British hands as a reprisal. His bitterness and violence led him to write: 'We must exact a life for a life. Mere talk is useless. We might as well appeal to the finer instincts of a Bengal tiger as to try to make Germans realize their crimes by our better example!'

"Except for the evidence of cold black-and-white print, it would not be credible that a Christian minister could write in a vein so unchristian; least of all, that a personality of Dr. Campbell's almost womanish gentleness could roar out maledictions so abnormally violent. It is a thing to be grateful for, however, that Great Britain has poise enough to ignore talk of this sort. Apparently no one in England is paying the slightest attention to Campbell, and there is certainly no danger that his advice will be followed. In truth, the limited reach of retaliatory temper in Britain is one of the most hopeful signs that the great war has not extinguished true Christian spirit beyond the sea."

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### COLORADO LIKES PROHIBITION.

A resident of Lincoln, Nebraska, spent two weeks in Colorado recently. He says that Denver has a prosperity such as has not been known for many years. We quote from an interview with him:

"The city of Denver is alive with the busiest boom it has had in 20 years. The builders are working on more new business structures and residence houses than in any six months' period of the last 15 years, and the deposits in a dozen prominent banks between January 1 and August 1 reached approximately $110,000,000, showing an increase of more than a million a month over the last wet year. What a glorious financial 'death' was this for Denver! Her people were never as happy, never as busy, never as prosperous before as they are today. The proprietor of the Shirley house, which used to run a bar, stated that his six months' experience with a dry city had netted him $30 a day more than he had ever taken in when he had a saloon in his hotel. It was better than finding a gold mine to get the saloon curse out of the city and state.

"I talked to something like 300 different people, talking to them as they came, laborers, night watchmen, business men, saloonkeepers, bankers, contractors and builders, residents near the parks and the common people everywhere, with here and there a politician. I found only three people out of the bunch who had anything against the new regime or the experience with Prohibition, and these three persons consisted of one boozer, a visitor from Texas and a three-ball loan agent. The latter claimed that the pawnbrokers' business had been uterly ruined by the disappearance of the drink factory, or better, the drunk factory. He was utterly broken hearted over the downfall of a business that thrives on the degradation and poverty of the masses."

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### CHRISTIAN ENDEAVORERS AT SUMMER SCHOOL AT MT. HERMON, CALIFORNIA.

The Rev. E. A. King, pastor of the Congregational Church at San Jose, told of this gathering in The Christian Endeavor World for September 7. Here is a part of his article:

A new venture for the California union was tried out this summer at Mt. Hermon in the form of a summer conference. About 125 young people from every county in the State except five were present.

The school idea was carried out in detail. Classes were held regularly each morning. Many of them were held in the Women's Interdenominational Mission House, in the "redwood circles," and out among the trees of the wood. The teaching staff was made up of ministers, professors of theological schools, returned missionaries, and officers of the State union, who gave their services freely. A place was given for a few denominational conferences, at which times denominational history, polity, missions, and doctrine were discussed.

There were a goodly number of Life-Work Recruits present, and they were given special prominence. The evening programmes consisted of lectures and addresses, usually followed by serious conferences on some phases of choosing a life-work. One of these considered "What Constitutes a Call to the Ministry?" and another "What is a Call to the Home Mission Field?" As most of the students present were young men and women old enough to think for themselves, the serious questioning could not but prove helpful. Considerable emphasis was placed upon preparation for the mission field, as a number of the young people have offered themselves to go as missionaries when their boards are ready to send them.

One of the many interesting classes which the writer visited was that in the study of the new missionary class book, "World Missions and World Peace." The young people studied the text-book and went to class prepared to recite, and they gave evidence of real knowledge of the text.

California Christian Endeavor has made much of evangelism, and this spirit has permeated almost everything. There was a class in "Personal Work" that enjoyed a large attendance, and in some of the conferences on methods it seemed to the writer that evangelism was the determining factor in everything. Coming from Ohio and Washington, where the work has been fostered along educational and general training lines chiefly, though evangelism had a

large place given to it, it seemed to us that the wider Endeavor outlook has been slightly obscured here. However, California has a wonderful amount of results to show for her work, in Life-Work Recruits, in Quiet-Hour and Tenth-Legion Comrades, and in a very large number of earnest Christian young people. The enthusiasm of these young people is wonderful to behold, and if their developing religious natures are not over-wrought and abnormally forced it will mean very much for the progress of the kingdom of God in California and in the world at large.

Each day of the conference was divided into periods of devotion, study, recitation, and play. Afternoons were devoted to recreation of various kinds, and the evenings to devotional singing and a lecture in the big auditorium. One of the new State officers told us that forty-six members of the State executive committee were present and faithfully attended the numerous meetings of the council. He said that he had never seen such devotion and earnestness among young people, and he feels that the plans that are being laid for 1916-17 are going to surpass anything that has ever been done along Christian Endeavor lines anywhere in the country.

A great deal of credit should be given to Mr. Herbert P. Rankin, of Santa Ana, for the way he built the programme and carried it out. With him were associated Harry C. Allen and A. W. Johnson, of San Francisco, and Ray H. Horton, of Los Angeles. Of course Paul Brown and his brother Howard had a hand in it. One of the most popular speakers was Dr. L. A. McAfee, of Berkeley, though he did not appear until toward the latter part of the meetings. He is one of the few pastors in California who have attended every State convention for eleven years! No wonder the young people love him. For years he was pastoral counsellor.

There is no question that such a gathering of Christian Endeavor leaders is a good thing. When one realizes that of the 125 students present fully one-half of them did not attend the Stockton convention this year, one begins to understand that it was not overwrought enthusiasm that sent them to Mt. Hermon. They chose to go and pay a $3.00 registration fee and take care of their own expenses for ten days. It was an assembly of unusually bright, energetic, and devoted youth. It was a delight to speak to them, and we are sure a wonderful amount of good has been accomplished.

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## THE HOUSE OF WORSHIP OF AN INFLUENTIAL CHURCH STRUCK BY LIGHTNING AND BURNED.

The Rev. Dr. W. E. Barton of Oak Park, one of Chicogo's beautiful suburbs, is a well-known Congregational leader. He has been pastor for many years of one of our most influential churches, which had a fine building built several years ago. Tuesday of last week, it was struck by lightning and burned except the walls. The loss is about $150.000. There was insurance to the amount of $135.000. The organ cost $20,000. The Boston Transcript states:

"Hundreds of Dr. Barton's parishioners gathered about the burning church and with the firemen fought to save the sanctuary. Finding their efforts useless, they turned to the salvage of the minister's personal effects in the parish house adjoining. Then while the pastor stood on the lawn before the still blazing house of worship his followers bared their heads and joined him in prayer. 'Have courage in the face of trouble,' the pastor exhorted them. 'Our services will continue in spite of this calamity.' Before the fire spread to the main building Dr. Barton and members of the congregation removed some of the most cherished equipment. The pastor himself carried out the pulpit Bible and others took the pulpit and a part of the communion set. From the parish house were rescued many art treasures. Among them was the original painting of St. John the Baptist as patron saint of the Knights of St. John, taken from the Church of the Holy Sepulchre, Jerusalem; Samaritan and Hebrew pentateuchs, and an image of the god Osiris. The board of trustees met in the parish house while the church still smoldered and laid plans for continuing services. Rebuilding will begin at once, Dr. Barton said."

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## CHRIST'S PLACE IN CONGREGATIONALISM.

**By, L. A. Sahlström, Pastor of Congregational Church at Lockeford.**

**(A paper read at the annual meeting of the Central Association of Congregational Churches at Lodi.)**

Let me confess at the outset that in one sense I do not like the subject assigned to me. It may be made to imply that the place of Christ in Congregationalism is unique, differing from that in other denominations, and needs to be differentiated. This I am not ready to admit. And yet, except on this supposition, why at all speak of Christ's place in Congregationalism? If it does not differ from his place in Methodism, or in Presbyterianism, or in any other evangelical church, why use an expression that strongly implies such a difference?

This interpretation of the subject clearly was not in the mind of the program committee. Or if it was, I fear I shall disappoint them.

I apprehend that the phrase is meant to call forth a statement that shall express the general level of the faith of the church. And there may be some justification for it in the fact that the Congregational Church has with some grounds a reputation for liberalism. The manner of its constituting makes this practically unavoidable. Each local church being independent may formulate its own creed, and there is no higher authority which may revise or annul it. In practice the churches nearly all adopt the same creed, which is generally the one that has most recently been formulated by some General Council. At present this would be the creed adopted by the National Council which met in Kansas City in 1913. These successive statements of faith naturally all have something to say about the nature and character and work of Christ; and so far not any of them has fallen short of expressing a thoroughly orthodox and evangelical conception of what the Bible teaches respecting Him. The wording differs from time to time, to conform to the continual flux of the language, and to the narrowing conception of what is sufficiently essential to require a place in a brief statement of faith.

These statements should be taken in good faith by those who inquire what Congregationalists believe. There is probably no more varying interpretation placed on the words, or, more mental reservation in assenting to them, among adherents of Congregational churches than among others.

There are some, and there have been more, among us

who have watched diligently for new projections of German critical visions. But let it be well borne in mind that whereas the German attitude to Christianity is almost purely philosophical, that of the whole protestant body in this country is increasingly practical. It is one thing to deliver a critical dissertation to a cultured audience. A careful mental training, with a reasonably close familiarity with literature and history and science will make it possible. It is quite another to make a wise and efficient application of regenerating moral and spiritual principles and forces to the healing of individual and social ills, and to the establishing a position of individual and social righteousness. This takes power of an entirely different nature —a power that philosophy and logic and learning do not supply. And so one after another these disciples of German criticism have returned to their allegiance to that faith which supplies power for the work they have set out to do.

And so it happens that we are just emerging from a time of "broad" thinking and speaking, in the course of which one deduction followed upon another in a perfect riot of intellectual assertiveness. Those whose hearts are as big as their brains have come to see the moral and spiritual barreness of these speculations; that they gave a vision without a throb, a task without strength, a philosophy without an inpiring contact with God. They were very much like those memory training systems that depend upon associated ideas for their effectivness. For instance, a star suggests fire, fire suggests a bonfire, a bonfire suggests a crowd of boys, a crowd of boys suggests Tom Sawyer, and he suggests the dead rat he had in his pocket. Now there seems not the remotest connection between a star and a dead rat; and yet we have proceeded by a short chain of associated ideas from the one to the other. If it be objected that the ideas which are here thrown together would not be associated except in the minds of very few, and that there are an infinite number of other lines of associated ideas that might have been followed, why, the same is true about these philosophies. There is, to be sure, quite a difference between a philosophical or logical sequence and a sequence of loosely associated ideas: but the conclusions of reasoning depend entirely on the terms you link together in your premises.

There are four main sources of information about the things that a church believes. There is in the first place the deliberate utterances of its great authorized assemblies. At least among us these assemblies are thoroughly representative, and speak not for any class or section of the church alone, but for the whole. What they say may be accepted by outsiders as well as by the membership as expressing the faith of the denomination. It is barely possible that some here have not read the latest statement of faith put forth by the National Council, in its meeting at Kansas City in 1913. Here it is:

"We believe in God the Father, infinite in wisdom, goodness, and love; and in Jesus Christ his Son, our Lord and Savior, who for us and our salvation lived and died and rose again and liveth evermore: and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the Gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and life everlasting."

I will notice particularly only that part of this statement which deals with Christ. "We belive in .....Jesus Christ, his Son, our Lord and Savior, who for us and our salvation lived, died, and rose again, and liveth evermore." As compared with the so-called Apostles' Creed, this statementh omits reference to the manner of Christ's birth, of his suffering and death, and to his return to judgment. It says nothing about his identity with God. And yet, if it should use respecting Christ such words as, for example, "Very God of very God," they would add nothing to the connotations of the words "his Son, our Lord and Savior," as understood by an overwhelming majority of Cogregationalisits.

Another source of information is the editorial utterances of the leading denominational papers. We have three —The Congregationalist, published in Boston, The Advance, published in Chicago, and The Pacific, the denominational organ on the West Coast.

The first named of these was in years past open to the charge of sympathy with the views of the more liberal thinkers. In those days it conceived its mission to be chiefly intellectual and moral. But since it has come more closely in touch with the practical work of the churches, especially on foreign missionary fields, it has recognized the impotence of intellectualism, and the need of "a power, not ourselves, that makes for righteousness." The following is from an editorial that introduces a series of articles on "What Jesus Means to Me," published not long since:

"Our readers will find in these papers, we believe, a common testimony to the unique place and to the redeeming power of the divine personality which stands at the center of our Christian faith.

"In presenting these papers we have had in mind something much more than a series of tributes to the influence of Jesus among men of mark and breeding. We hope to bring home to the thoughts of our readers the fact that the central doctrine of our faith lives and moves in the realm of personal experience and personal relations. It has been too much the tendency of recent times to identify Christianity with a philosophy of life or a philosophy of thought —an explanation, that is, of how men ought to act in their daily relations with each other, or how they ought to think of God's unfolding of his plans in the making of the earth and the history of men.

"Light, often of the most clarifying and vivifying sort, is thrown by Christian experience upon both these fields of thought, but the motive power and essential sphere of all religion comes from the experience of personal relations with the Father and Maker of human spirits. In Christianity that personal relation finds expression in the growing and deepening acquaintance of the human soul with Christ, in whom is all the fulness of the Godhead bodily."

The Advance has always been outspoken in its adherence to the divine nature and the redeeming work of Christ; and if of late these views have not figured too prominently

on its pages, it is perhaps due more to the difference in the character of the editors than to any fundamental differences of conviction.

The Congregational churches maintain nine theological seminaries in this country, and in six of them the instruction regarding the divine sonship of Christ is, I believe, quite positive. In none is it categorically denied, but sometimes treated as non-essential.

A fourth source of information is found in the utterances of the leading preachers of the Church. Notice the word "preachers"—not "spokesmen." A spokesman is one who speaks **ex cathedra**,—with the authority of the church behind him: and none of our preachers presume to do that. I have just read that the new arch-bishop Mundelein in Chicago tells his flock as follows: "Never differ with your bishop; he thinks for you." But with us it is not so, at least in theory. Preachers are sometimes thought of as leaders because of the prominent metropolitan churches with which they are connected, or because when they say anything sensational it is reported in the daily press. I use the word here with reference to those that are generally looked upon, by the church itself, as representative speakers.

One of these is Charles E. Jefferson in New York City. In his address to the National Council at Kansas City he speaks of the age's new feeling for Christ, and presents the problem of reconciling the humanity of Christ and the divinity of God, and indicates the solution. He says: The doctrine of Christ has to be restated. For the last fifty years science has been giving us higher and higher conceptions of the power which lies at the back of things, sweeping away the limiations which had been imposed by earlier stages of thought. Through the same period historical criticism has been vivifying the limitations of Jesus, reminding us all the time that he was not omniscient, omnipresent or omnipotent. The deity of God and the humanity of Christ are today at the front, and they clash. How can the God who created the constellations and who upholds them in space, who fainteth not, neither is weary, be identified with the frail man who sat weary at the well? In what sense is Jesus God? What do you mean when you say that Jesus is divine? Those are questions stirring in the hearts of the young people in all our schools and colleges. The whole doctrine of Jesus Christ must be worked out afresh in the light of modern conceptions. It may be that the difficulties are not so great as they seem. It may be that omnipresence and omniscience and omnipotence are not the essence of deity.....It may be that only love can be God to us, —that love is the essence of deity, that the animating principle of the universe is personal affection and good will, and if that be so, the question is, Can perfect love reveal itself within the limitations of human flesh? The answer is, "Come and see."

Again, speaking of Congregationalism, he says:

"What is the mission of Congregationalism. To keep alive a theory of church government? No; to keep the soul alive to God. It is often said that Congregationalism is a theory of church government; that it is foundationed on two principles—the independence of the local church, and the equal sisterhood of these local churches. But these principles are not foundations. They rest on something deeper. The fundamental thing in Congregationalism is a doctrine of God. .....He is the Father of our Lord Jesus Christ. He has access to all souls, and imparts wisdom and light and guidance to every obedient heart. Because he gives his grace freely to every man who comes to Him through Christ, therefore every man has a share in determining what the church officers and worship and work shall be. Our doctrine of independence grows out of our faith. Our polity is foundationed on our Conception of God.

"The cry of the Church must not be, "Oh, come hear this interesting man preach!' The true invitation of the Church is, 'O come, let us worship and bow down; let us kneel before the Lord our Maker.' For he is our God; and we are the people of his pasture, and the sheep of his hand."

At the meeting of the National Council in New Haven, in 1915, Charles R. Brown, evidently addressing those who had been drifting along the current of a heedless rationalism, said: "We shall do well to go back and sit down again at the feet of him who said, "I am the truth, and ye shall know the truth, and the truth shall make you free."

At the same meeting President Ozora S. Davis told the story of the self-sacrifice of two men in the plant of the Illionois Steel Co., to save their companions' lives, and then says: "Such an expression of brotherhood that is stronger than death is noble and heroic. There is, however, a more perfect form and a deeper basis. It is the brotherhood of all mankind in allegiance to Christ. "One is your Master, even Christ; and all ye are brethren." This is the Christian gospel to a distracted world.....To affirm the altruism of Jesus, the Christian equivalent of war, and the brotherhood of men in Jesus Christ, is the test of the vision and faith of the Christian Church in this time of war."

With respect to the authority of Jesus in matters of faith and practice there is practical unanimity. He is recognized and confessed as "the Way, the Truth and the Life". To us he is more than a "Wayshower"—he is Leader, Master and Lord. His right to our allegiance and obedience is unquestioned and supreme. In theory at least, the conscientious answer to the question "What would Jesus do?" settles the line of conduct for us.

Jesus is really at the center of our denominational life. Around him are clustered our activities. For him we labor. To him we dedicate our wills. In him center our hopes of individual and social redemption. By and through him we are confident of victory. There is no doubt of the triumph of his kingdom, no hesitation in proclaiming it.

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**BUSINESS IN PORTLAND BEFORE AND AFTER THE SALOONS WERE CLOSED.**

How business in Portland under Prohibition compares with business of the corresponding months of 1915; how crime under Prohibition compares with crime before Prohibition, and how vice compares under the two regimes, was told recently by W. H. Warren, secretary to Mayor Albee. The Mayor's office has just finished a long inquiry into the effects of Prohibition, and a report embodying the results was read by Mr. Warren to the Union dry committee. The report, in summary, is as follows:

Decrease of more than 50 per cent in the cases of Municipal Court (authority of Judge Langguth.)

Remarkable diminuition of venereal diseases, not only in Oregon, but in Washington and Idaho also (authority of W. F. Woodward, druggist and member of the Oregon Social Hygiene Society, and of Dr. Calvin S. White, ex-state health officer of Oregon).

From January 1 to the compilation of the report, a decrease in arrests for drunkeness and vagrancy of 3,595, the figures being: 1916, 1,308; 1915, 4,903.

Noticable decrease in social evil, numbers of underworld inhabitants having left.

Increase in bank deposits in the state from January 1 to May 1 of $12,693,421.

Increase in bank deposits in Portland, same period, $7,865,709.

Increase in loans and discounts of Portland banks, same period, $4,905,126.

Increase in bank clearance in Portland, January 1 to June 1, $10,405,667.

The foregoing financial comparisons are for corresponding periods of 1916 and 1915.

Slight improvement over 1915 in wholesale and retail clothing stores (authority of Bradstreets).

Improvement in business of five out of six leading dry goods and department stores consulted, and no loss in the sixth.

Considerable increase in building permits (authority of the Oregonian and of Bradstreet's).

Business about 10 per cent better among about 50 retail grocers consulted.

Business 25 to 50 per cent better with three of four large jewelry stores consulted; the fourth said his business was good, but that he had previously catered to a wet trade.

Six thousand new automobiles purchased in Oregon between January 1 and June 28 as against 6,300 for the 12 months of 1915.

No change in rents since January 1 (authority of Realty Association and of Ladd estate).

Additional paragraphs of the report dealt with a decrease in poor farm residents, the deestruction of the business of "Mrs. Lawrence, who conducts a home for 'down and outs' in the country, and who appeared recently before the Council, and said she would have to go into some other line of business, as she had lost most of her people," and with a statement of Captain Andrews, of the Salvation Army, who was quoted as declaring that "the city is more than 90 per cent better morally now than previously."

"The workingman's home, where five and ten-cent meals could be obtained, has gone out of business, because men who have quit drinking are now able to purchase better meals," said Mr. Warren.

An increase in the number of school children, reported in June, and a net increase of 116 in water services (authority of Commissioner Daly), were cited by Mr. Warren as tending to show that Portland's population had not fallen off.

The Mayor's office also set about ascertaining what became of the saloonkeepers. One hundred and eighty were followed up, with this result:

Proprietors of soft drink parlors or restaurants, 88; in other lines of business 22; in saloon business elsewhere, 12; left Portland but not a saloon business elsewhere, 21; retired 37.

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**THE RIGHT WORD.**

The right word is always a power, and communicates its definiteness to our action.—George Eliot.

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A well written life is almost as rare as a well spent one.—Carlyle.

**LETTER FROM A FIRST CHURCH MEMBER.**

San Francisco, Sept. 16, 1916.

Editor The Pacific:

I read your comment in this week's issue of The Pacific on "The First Congregational Church And The Pastorate" with interest. There is not much in what you say to criticise except one remark; and to this I take exception, not because it is itself very serious, but because I feel that it has its root in some of the unwarranted things that were said about Dr. Aked in the meeting of Sept. 5th. You speak of his coming back "shorn of his imperfections." This, and other things, might be ignored by Dr. Aked's friends were it not for the fact that they have been spread broad-cast over this whole land by the daily press, and if allowed to go unchallenged will damn his usefulness for the rest of his life.

Are the things said against Dr. Aked justified?

Feb. 15 when his resignation was accepted a letter framed by the chairman of the Board of Trustees, endorsed by the other members, and then adopted by the church, read thus:

"In that land where there is no sorrow of parting, we shall meet again and understand this inscrutable providence which now takes you from us leaving us with heavy hearts and tearstained faces."

In that letter we find this: "The message you brought us will ever remain with us; the influence of your spiritual message will affect generations yet unborn."

Before the letter from Dr. Aked was acted on Deacon Morse went to Mrs. Aked and asked her to send a cable to the Dr. to withhold it.

The letter which left it optional for the church to give Dr. Aked an indefinite leave of absence or release him from the pastorate never would have been acted on by the church as it was if all the facts had been understood, and the letter could hardly be called a resignation; it showed that Dr. Aked wanted to continue as pastor if the church would not suffer by his absence.

It has been given out in the dailies that the church was strong when Dr. Aked came; weak when he left. All the time Dr. Aked was here the auditorium was filled with worshipers. The same workers were on hand at the last service in Dr. Aked's ministry as were there at the first: the Sunday-school was larger when he left; there was a live C. E. society which was not there when he came; there was a Literary and Debating Society which was organized by him.

With a few exceptions those who have been most active in the work and closest to Dr. Aked want him recalled.

It has been stated that Dr. Aked had so weakened his influence in the community by things said and done that it would be a serious mistake to have him brought back. In answer to this let me quote again from that church letter:

"Your active efforts in civic affairs have borne fruits worthy of your energy; the results are large; the foundations deep."

In an editorial the week Dr. Aked's resignation was accepted the California Christian Advocate, the organ of the Methodist Church, said:

"Dr. Aked has been a tower of strength ever since he came to San Francisco five years ago in promoting every movement which sought the welfare of the city of San Francisco. There is little doubt but that he was the most feared man in the entire city by those who have always en-

deavored to manipulate a city or to violate its laws for commercial purposes. He was very active in securing the passage of the Redlight Abatement Law. He has earnestly advocated the prohibition of the liquor traffic and was one of the leaders in the recent movement in placing the question on the ballot for the coming election in November. Like every good fighter in the interest of morality, he excited the strongest antagonism of the evil-minded. Those who formed their opinions of Dr. Aked and his successful work in San Francisco from the reading of the secular press had very erroneous ideas of him. He could always be counted upon the side of right and righteousness. The editor very greatly regrets the necessity which takes him out of the aggressive ranks of moral reform workers in the State."

The editor of The Advocate was one of many Methodists who were frequent attendants at our services especially in the evening.

As to that remark "He found a united church; he left a divided church," my answer is, There were a few who were disgruntled about certain things, but with a very few exceptions these persons could not be classed among the real workers only by a great stretch of the imagination. The hard workers were on hand at the end as at the beginning of Dr. Aked's ministry. As chairman of the board of ushers and as a member of eight other commitees during his entire ministry, I think I am in a position to speak authoritatively. The very fact that a few others, like myself, had to be on practically every committee proves my point—that the men did not work; and this was not because of any feeling against Dr. Aked. They worked no better before he came.

It has been going around a long time after the meeting Sept. 5th that Dr. Aked got the church in debt. The debt of $9000 can no more be attributed to him than to any other single member. He had no more to do with it than did all others. But he offered to have his salary reduced $3000 a year until this was paid. This is all that is meant by his willingness to return for a reduced salary which has been magnified into an over-weening desire on his part to come back.

The newspapers have published broadcast the assertion made in our last meeting that Dr. Aked is "a broken reed in adversity". This referred to a desire on his part toward the close of the exposition to get a church East. Every man gets a little blue and down at times. This passed away soon, and had not the call come to go on the Ford expedition he would be with us now and disposed to stay.

The things in his work here that saddened his soul saddened Dr. Adams, his predecessor.

I cannot see that it was Dr. Aked's duty to do more than he did to get men to work.

Is it a minister's business to spend his time trying to get men who have named the name of Christ to do their obvious duty by coddling or flattery; by such other expedients as a parent or teacher must sometimes resort to with a lazy and disobedient child?

"Empty seats unhinged him" was another assertion that went out. Was there ever a preacher who was inspired by empty benches, or one who was cheered when things went sluggishly along? But Dr. Aked did not have empty seats. When for years and years were there such crowds at the church as during his time?

I have heard it repeatedly and the papers have scattered it abroad, "He is not a pastor, and what this church needs is a pastor."

Pray, what does it mean to be a pastor? Does it mean that a man must spend the greater part of every day calling on well persons, who are seldom found at home, and so waste his time, and on Sunday preach a mediocre and dull sermon? Or does it mean that a man is a pastor who is ever ready to visit the sick and the bereaved, who brings joy and comfort to these, and devotes the rest of his time working out sermons for the well and vigorous that are worth listening to and thinking about? If the former is the function of a pastor then Dr. Aked is an abject failure, but if the latter then he is one of the most successful men in the ministry to-day in this or any other country. Time and again, even when he was himself in wretched health, he was found trudging along in rain and storm with books or magazines under his arm calling on the sick. Or when he could not go, Mrs. Aked went, or fruits and flowers and a letter would be sent. Having personal knowledge of innumerable instances of this kind it is difficult for me to restrain myself when such criticisms are traveling everywhere now.

He has been acused of "playing an underhand game,"—of undermining Dr. Bradley's position while the latter was looking over the field. Immediately on his arrival in this country and learning that Dr. Bradley was considering this work he telegraphed a number of persons, and followed this up with a greater number of letters, begging that nothing be said or done that might in the slightest degree embarrass either Dr. Bradley or the church. What more could he do? If his friends refused to heed his injunctions can he be blamed?

I have been asked why Dr. Aked cared to come back to San Francisco. Go back to that letter sent him by the church in February and to what was on the calendar! Woudn't any preacher want to come back to a church after reading them: "The influence of your message will affect generations yet unborn." **"Your active efforts in civic affairs have borne fruits worthy of your energy—the results are large, the foundations deep."**

These things were not written by any adoring, gushing woman, not by any of the so called "short haired women and long haired men," but by our senior deacon and the church clerk—and they voiced the feelings of almost every body in the church. It is declared now they did not express the feeling of the board. Then, they should not have been prepared and submitted.

The Sunday after the resignation was accepted this appeared on our calendar:

"In annuoncing the acceptance of the resignation of our pastor, the Rev. Charles F. Aked, D.D., LL.D., we desire to express our heartfelt regret that in the providence of God this action has become necessary. And we desire to express to him our deep and enduring appreciation of the great work of his pastorate, from April 16, 1911, to the present day. We owe him much. For nearly five years his marvellous power of intellect, his eloquence, his divine gift of leadership, have stirred our hearts and minds. We have listened to him with joy and profit and thanksgiving. His re-statement of theological beliefs without causing dissensions, the presentation of clearer views of Divine revelation, mark an epoch in the history of our Church. His spiritual message reached and comforted countless thousands. The building of the beautiful church upon this site,

an achievement deemed financially impossible, was accomplished through the power and influence of his magnetic personality. It is a lasting tribute to him—and it is his heritage to us and to San Francisco for ages to come. In civic affairs, in every moral movement, his voice was potent. He helped to win Woman Suffrage for California. The passage of the Redlight Abatement Bill was largely due to his self-sacrificing effort. The call in the interest of Peace—the greatest Cause of all—came to him with irresistible force. It met a life-long hope, an ideal; and every fibre of his being responded. We wish him Godspeed. Our fond love goes with him and the fervent wish that his work in behalf of International Peace will be blessed of God.

"Pastor, Counsellor, Beloved Friend—Farewell."

Surely when our senior deacon wrote and put that on the calendar he did it sincerely.

The council for the severance of the pastoral relations is on record in this manner unanimously:

"In thus placing the seal of approval upon the severance of this pastoral relation of nearly five years we desire to place upon record our appreciation of the splendid personal qualities and of the elements of great leadership so finely exemplified by Dr. Aked during this pastorate. We recognize his high literary attainment, his loyalty to the truth, his high devotion to the best interests of the Church, the city, and the larger interests of the Kingdom."

When anything like this gets started everything is marshaled against a pastor. One woman is reported by a daily as speaking bitterly against Dr. Aked because of some differences of opinion as to the construction of our new building.

I, too, have had my differences, even little tilts, with Dr. Aked. None of us are angels. But concerning the building note above what a tribute the church officials paid him for bringing it about.

I know of nothing that could not be cleared up if several of the people opposed to Dr. Aked were to sit down together, with him, talk all over, kneel and pray as they have in the past.

I feel that the people are entitled to know these things.

For a long time I was not favorable to his recall, knowing the opposition to him.

When he was told in a letter some of the objections, he replied: "I know the difficulties are tremendous: but as I helped to create them I am willing to return and meet them." I concluded then to stand for giving him an opportunity.

I believe the man is deeply sincere, and would rally the people almost without exception to a great and united work if given the chance.

You hit the nail on the head, Mr. Editor, when you said if he did not make good, satisfy the people in and out of the church, he could not stay long. If he does do that, and it is what he wants to try to do, it will be the biggest success ever made by a minister in San Francisco.

Dr. Aked has written to friends that "the dream is ended," saying "drop it"; but his friends here do not see it that way yet. From all sides outside the church there is a call for his return. It is: "The city needs him; the state needs him; every good cause needs him.

It is my hope that when all the facts are calmly thought on a little more the church will be able to unite on Dr. Aked and move forward to make the First Church the greatest religious center on the Pacific Coast and one of the greatest in the land.

PHILIP RICE.

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Editorial Note: Dr. Rice, who sends this communication to The Pacific, is one of the leading physicians in San Francisco. He was for nine years Professor of Materia Medica, and Professor of Rhinology, in Hahnemann Medical College in this city. He has been a deacon in the First Congregational Church for several years. After consultation with several friends, the Editor of The Pacific, decides to print his communication.

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### A FLAG BOOKLET AND A MOSLEM.

When Dr. Zwemer was recently on a preaching trip in the town of Deir Mowas, he was entertained most hospitably both by the evangelical pastor and by the Moslem omdeh or chief of the town. In fact, when he arrived at the railway station a large crowd of Moslems and Christians had gathered to welcome him, and he was soon mounted on a horse provided by his hosts, while they rode by his side on donkeys, and many people followed on foot. This honorable procession through the town was in itself a sufficient invitation to people to come to the service in the church, and that very evening, which was Saturday, a Sunday-school entertainment was given at which most of the prominent Mohammedans were invited guests.

One of these guests was a police magistrate, an educated Moslem and one of marked liberality of view. Dr. Zwemer was told that this magistrate had become interested in a Christian orphanage at Assiut, managed by one of the missionaries, and had given $100 towards its funds. This Moslem has already translated on his own initiative an English book on the care of children, and he hopes to publish this at the Nile Mission Press—a Christian Mission Press in Cairo. After the Sunday-school gathering was over the guests were invited to come to the church service on Sunday when Dr. Zwemer was to preach, and all of them promised to do so. During the service the next day, the church was crowded and Dr. Zwemer, knowing something of the local conditions, took occasion in the course of his sermon to make a drive at the liquor traffic. As soon as he launched on this subject, the Mohammedan visitors in the front rows commenced clapping vigorously and showing their approval in several ways orally as well.

After the service the Moslem police magistrate, mentioned above, took Dr. Zwemer to his own home. He said, in particular, he wanted to show him a curiosity, namely, a little book which had in it the flags of all the world and "certain figures relating to the Sunday-schools in all the countries of the world." Going to his safe, with great ceremony he unlocked the door and took out a torn and much used copy of the booklet published at the World's Sunday School Convention in Zurich, "The Strength of the World's Sunday School Army." Someone in Assiut who received a copy through Mr. Trowbridge had shown it to the police magistrate and had finally given it to him at his urgent request. He presented this to Dr. Zwemer as something of rare interest, and was greatly pleased to learn that Dr. Zwemer himself was one of the speakers at the Zurich Convention and already knew the booklet.

Then, speaking confidentially to Dr. Zwemer, he took out of his pocketbook a leaf torn from the beginning of

the flag book, bearing the poem "Others." "This," he said, "is my religion. I am a Moslem and shall continue a Moslem, but I am with you in this great thought of living for others. This little poem is wonderfully true and it is the best thing I have seen in my life."

The booklet, which has had such an influence in the life of the Moslem magistrate, and which contains the flags in colors of over two hundred nations, may be secured by sending ten cents to the World's Sunday School Association, 216 Metropolitan Tower, New York City. In larger quantities, the rate will be considerably less.

## FIFTIETH ANNIVERSARY OF PACIFIC THEOLOGICAL SEMINARY.

This important occasion will be celebrated by a splendid program of services beginning on Sunday, the 8th of October, and closing on Friday. It will be all in all an event of great interest in religious circles.

Sunday morning at 11 on the 8th of October President Nash will give the Anniversary Sermon in First Church, Berkeley. That evening there will a union meeting of Congregationalists and Methodists in Trinity Methodist Church, with a sermon by Bishop McConnell.

Monday forenoon there will be services in the chapel of the Seminary, beginning at 9. A paper will be read by the editor of The Pacific, on "The Origin and Growth of the Church on the Pacific Coast." Bishop Bell of the United Brethren Church will speak on "Movements Toward Church Unity." Then will come a Fellowship Hour led by Dr. Rathbone.

In the afternoon there will be an Historical Address by the Rev. S. C. Patterson.

Fraternal greetings from other seminaries will follow.

At 8 o'clock Monday evening Bishop McConnell of the Methodist Episcopal Church will give an Earl Foundation lecture on "The Place of the Minister in a Democracy."

Tuesday morning there will be an address on "Theological Education" by Prof. Tolson; and one by Prof. B. J. Morris of the College of the Pacific on "College and University Education."

Tuesday afternoon will be given to various alumnal meetings.

Wednesday morning the Rev. A. W. Palmer will speak on "Social Betterment," Miles B. Fisher on "Religious Education." In the afternoon Dr. Frear on "The Faith and Courage of the Founders."

Reminiscences by Chaplain Rowell will follow. And then will come "The Conference and Pacific School of Religion"—this being the day for the adjourned meeting of the Northern California Congregational Conference. Roy Campbell, B. M. Palmer and F. J. Van Horn will speak.

The Wednesday afternoon meeting will be in First Church, Berkeley.

There will be a Conference dinner in First Church, Oakland, and The Tercentenary Program will have consideration that evening in auditorium of First Church, Oakland. R. C. Brooks will speak on "Pilgrim Ideals and Influence." Ralph Fisher on "Two Million a Year." President Main of Grinnell College on "Recruits for the Ministry." Dr. Sanders, Director of Board of Missionary Preparation, on "The Church Enlarged and Renewed."

Thursday morning, "Religious Work Among the Indians" will be subject of an address by Secretary Hinman.

"Relations with the Orient" will be considered by Dr. Guy, Professor of Missions and Comparative Religion."

At 2 o'clock Thursday President Nash will speak on "The Future of the Pacific School of Religion."

An anniversary lecture will be given that evening in First Church, Berkeley, by President Main of Grinnell College on "Will Christ Survive?"

Friday forenoon, Professor Buckham will speak on "Religious Thought."

Then will come addresses by former members of the Faculty—Professors Lovejoy, Foster, Lloyd, Allison and Parsons.

Friday afternoon, "The Larger Ministry of Schools of Religion" will be the theme. William Horace Day of Los Angeles will consider it as to the Church; Chaplain Gordon of Stanford as to the Social Order, and President Seaton of College of Pacific as to the World-Wide Kingdom.

Friday evening in First Church, Berkeley, Dr. Sanders, Director of Missionary Board of Preparation, will give an anniversary lecture on "Christian Leadership."

## EPISCOPAL CHURCH ABOUT TO REVISE THE TEN COMMANDMENTS FOR CATECHETICAL USE.

A revision of the Ten Commandments as now printed in the catechism is one of the propositions to be laid before the coming general convention of the Protestant Episcopal church. A commission of bishops, clergy and laymen has reported in favor of shortening the first five by leaving out of the reasons for their observance. The change is recommended on the ground that the arguments for the observance of these divine laws are not parts of the commandments themselves; they were peculiar to the national life of the Israelites, and changed conditions have robbed the arguments of much of their weight. The Ten Commandments were printed in this shortened form in the first prayer book of the Anglican church published in 1549, and they appear in this form in the prayer book used in the Episcopal church of Scotland today.

The proposed change would affect the first five commandments so that they would read as follows:

1. Thou shalt have none other Gods but me.

2. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth; thou PACIFIC THIRTEEN ... ... berry ... ... ... ... ... .. shalt not bow down to them, nor worship them.

3. Thou shalt not take the name of the Lord thy God in vain.

4. Remember that thou keep holy the Sabbath day.

5. Honor thy father and thy mother.

## ADIN.

It is just three months since the Rev. C. H. C. Jackson was called to the pastorate of the Big Valley Congregational Church at Adin, and during that time the reports to hand state that there have been nine accessions to the church, five baptisms, and at the first Sacrament administered twenty-eight communicants were present. Weekly offerings have more than doubled—than in any previous years—and a very effective program has been planned for the winter months. In addition, the apportionment was raised and a special missionary campaign inaugurated

which netted the sum of $30.00 within the first three months of this pastorate. Funds are now being raised for the building of a Church Institute, and already a manual training class has been organized for the junior male members of the Christian Endeavor.

### FIRST CHURCH PASADENA.

Dr. D. F. Fox returned to his pulpit Sept. 10th, after a two months' vacation spent mostly in the Middle West. During this period the remodeling of the building has been going steadily on, until the exterior has been completely metamorphosed. The alterations will require several weeks still before completion.

The Educational Secretary, Rev. A. B. Strong, has gone to Seattle for an absence of about a month.

One of the most unique and impressive services in the history of the church was held last Sunday morning, Sept. 17th, when Miss Bertha Harding Allen was commissioned for Kindergarten training work in Foochow China.

Miss Allen is a true child of First Church, for her father is a charter member, her mother entered its fellowship on the first Sunday of her married life, and Miss Allen's own name was placed upon the Cradle Roll of the Bible School when but a few days old. She united with this church when a little child, and has never belonged to any other.

For the Sunday morning service, characteristic Chinese decorations of red and yellow were artistically combined with feathery bamboo.

The pastor preached a brief sermon on the theme "The World-wide Program," after which the commission was given by Dr. H. H. Kelsey, Coast Secretary of the A. B. C. F. M.

Mrs. Frederic P. Beach of the Foochow Mission, gave the welcome to the field, and Mrs. J. H. Lash, President of the Southern Branch of W. B. M. P. gave greetings from that organization, while a tender word of farewell from the home church was spoken by Mr. H. C. Prinz.

To these addresses Miss Allen responded briefly but feelingly, closing an hour that will be memorable as a new era of enlarged service upon which the church has entered in sending out this young missionary.

Miss Allen sails from San Francisco, Saturday, Sept. 23d on the Shinyo Maru, in company with Mr. and Mrs. F. P. Beach and their children.

### SAN MATEO.

Much missionary activity has been manifested of late in the church. Last month Mrs. W. W. Ferrier visited the Ladies' Missionary Society and gave an interesting talk on the work of the W. B. M. P. As the result of her visit four of the ladies attended the all-day meeting of the Board. On a recent Wednesday evening a good-sized audience listened to Rev. M. G. Papazian give his excellent address on "The Present Situation in Armenia." Last Sunday was observed as Missionary Day. Dr. Rathbone preached in the morning and Dr. Kelsey in the evening. The parsonage is soon to be reshingled and repapered.

### POMONA.

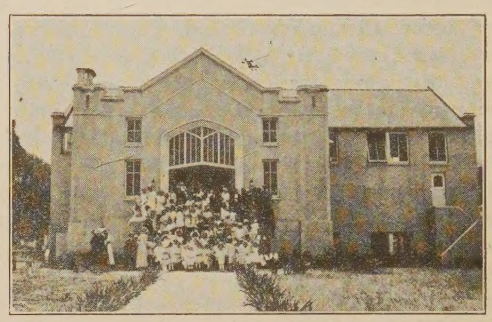
The pastor of the church, William Orr Wark, spent his entire vacation of five weeks at Big Bear Lake in the San Bernardino mountains. The morning services of the church were in charge of Dean Norton of Pomona College. Special programs of music and stereopticon lectures were provided for the Sunday evening services. The six mid-week meetings were in charge of as many departments of the church and met with considerable success. Mr. Wark is opening the autumn services with three addresses on suggestions from the summer vacation.

Mrs. Dorran B. Coxe has entered upon the duties of parish worker in Pilgrim Church for a year. Her sister, Mrs. Leigh J. Doane, has just completed a course in the Theological Seminary in Berkeley in preparation for similar work and has accepted a position in Honolulu.

The year's work has opened promisingly.

### OLIVET CONGREGATIONAL CHURCH, OAKLAND.

The work of Olivet Church, Oakland, is growing under the leadership of the Rev. Frank M. Dean. Last Sunday there were 165 in attendance at Sunday-school. It is of large service in various ways in the community in which it is located. Its aim is to be a community church rather



than a denominational one—to become the religious and social center of the neighborhood. A canvass is being made in the neighborhood to secure such aid there as will make it possible for the Church to get aid also from the Church Building Society and City Church Extension Society and thus provide for all indebtedness, and open the way for needed enlargement.

The large attendance at Sunday school has made it necessary to put up a tent on the church ground for use until the basement can be completed.

### NEW IDEAS FOR MAKING RELIGION POPULAR.

This is one of the captions in the Oakland Tribune to an article concerning Calvary Congregational Church, Oakland. Another is "Seven-Day-a-Week Church." The Tribune presents a picture of the church building and says:

"What the modern spirit of community service can do when applied to a small religious organization is demonstrated by the position which Calvary Congregational church holds in the neighborhood surrounding Grove and Thirty-sixth streets. A picturesque, vine-clad structure, it seems unpretentious and retired, but from it radiates a force that makes itself felt in that entire section of the community. It is co-operation among the members that has accomplished the results.

"Just at present the Men's Club of the church is putting through a full-church-Sunday-evening campaign. The members have pledged themselves to see that every seat in the auditorium is filled for the evening short sermon and the musical program. The bulletin board tells of this pledge to every passerby and a house-to-house campaign is being made in the effort to fulfill the obligation.

"Although Calvary church has less than 200 members, it has none of the run-down, petered-out, struggling-against-

heavy-odds atmosphere so often associated with the small church in the city. It has an intense activity and a large-sized program. Small as it is, it employs two men, Roy H. Campbell, minister, and Earl H. Weed, scoutmaster, Sunday school superintendent and athletic supervisor.

"This is a seven-days-a-week church with something going on all the time to maintain the interest of the members and the young people. There are meetings of clubs and organizations for every evening, entertainments and concerts in the annex and hikes in the hills. Last Sunday Scoutmaster Weed was not in his place at the head of the Sunday school because he was out on Mount Diablo with a group of boys. Whatever will contribute most to the well-being of soul and body is considered of primary importance."

### A VARIED PROGRAM.

Of interest to women is the annual meeting of the Northern California Branch of the W. B. M. P. and the Woman's Home Missionary Union which occurs October 5, 1916. Plymouth Church, Oakland, is the entertaining society and that alone insures a good time, to say nothing of the comprehensive program arranged for under the direction of Mrs. W. O. Atwater of Oakland.

The morning brings reports of officers and messages from Rev. A. W. Hare in charge of the Prohibition forces in Alameda county and Mr. and Mrs. A. B. De Haan of Pangchang, China, now returning to their work after a year's furlough.

The afternoon is devoted to a practical survey of work close at hand, Miss Lillie Walker of the Travellers' Aid telling of the Stranger at Our Gates, while Miss Patty Chickering, head of the Immigration Dept. of the Y. W. C. A. will tell of the Stranger Within Our Gates. Rev. M. G. Papazian of Fresno completes the triology by his story of Our Neighbors, the Armenians of California.

Sessions at 10 a. m. and 2 p. m. Lunch served at the church.

Roll call of Auxiliaries; see to it that your society is adequately represented.

### NOTES AND PERSONALS.

Sixteen persons were welcomed into the fellowship of the First Congregational Church of Berkeley last Sunday, 14 uniting by letter and one on confession.

At the meeting of the ministers next Monday in San Francisco the sbuject for consideration will be "What Position Should the Minister Take on the Labor Problems, Generally." The Rev. A. W. Palmer will lead the discussion, followed by Rev. A. B. Snider; after which the subject will be thrown open for general discussion.

### THE HIGHEST AMBITION.

There is a loftier ambition than merely to stand high in the world. It is to stoop down and lift mankind a little higher. There is a nobler character than that which is merely incorruptible. It is the character which acts as an antidote and preventive of corruption. Fearlessly to speak the words which bear witness to righteousness and truth and purity; patiently to do the deeds which strengthen virtue and kindle hope in your fellow men; generously to lend a hand to those who are trying to climb upward; faithfully to give your support and your personal help to the efforts which are making to elevate and purify the social life of the world—that is what it means to have salt in your character.—Henry Van Dyke.

## For The Children.

### THE DANCE OF THE DAISIES.

It was the prettiest party of the summer, so everybody said who went to it. But you shall hear all about it from a little lass who was so lucky as to hear of it first-hand from the wind who played the music for the daisies' ball.

One warm June day, near sundown, Marjory Speedwell, a little girl of seven, had been playing until she was quite tired and sleepy. So she lay down in the deep grass, and soon a tall, slender fairy, named Sleep, touched her eyes and ears with bright red poppy and at once Marjory could understand all that the wind, grasses, and blossoms about her were saying.

"It's almost time to begin," whispered the grasses.

"Begin what?" asked Marjory.

"The dance, you sweet little dreamer," answered the grasses. "Didn't you know that we are just going to give the first big wind-dance of the season for the daisies? It's their coming-out party. Mr. Wind will tell you all about it. There's just time before it begins."

"You see, sweet little one," whispered the wind, as he kissed Marjory's pink, fat cheek, "May and June have been working some time to get the daisies' dresses ready for their coming party. They're lovely little dresses, with gold bodices and snow-white ruffles, which are beautiful to dance in."

"Oh, I think I've seen them!" cried Marjory.

"Don't interrupt, little one, or there won't be time to tell you about the party. May and June, as I have said, have been working day and night and very secretly, so that no one may know how they weave the beautiful white velvet and gold of the daisies' gowns. At last they are all done, and yesterday the grasses called me as I was passing softly by, and said: 'Come quick, Signor Wind; we must have a word with you. To-morrow we give a ball for our little daisies, and we shall need you to make the music and keep the time.'

" 'Gladly, dear grases," I replied; 'and what time do you wish me to come?'

" 'When the first glow-worm lights his lamp,' answered the grasses. 'For we have hired all the glow-worms in the neighborhood to be present to make our field look bright and pleasant while the blossoms dance.'

" 'I shall be there with the first firefly, gentle grasses,' I replied, 'and in all things I shall do your bidding.'

" 'You will please play very softly at first,' said the grasses,' 'slow, dreamy music, that even we old grasses can dance to. Then you may play louder and faster, till you see every flower of the field bobbing and dancing with delight. But of course you will stop between the dances, as usual, to give us all a chance to rest—especially the daisies, as this is their first ball.'

" 'I shall do just as you say, little grasses,' I answered.

" 'I will tell you whom we have invited,' whispered the grasses, 'so you will know the kind of music we need. All

the butter-cups, pink and white clovers, field poppies, and the brown-eyed Susans (who are third cousins o fthe daisies) are to be at the dance.'

" 'I'm glad the clovers are to be there,' said I, 'for there are no blossoms who return me such sweet kisses as the clovers.'

" 'And now,' continued the grasses, 'we will tell you what we should like to have you play. First of all, "The Daisies' Dream-waltz, "in gentle, swaying time; when that is ended we shall all stop and take sips of dew to refresh ourselves. Then you may play the "Brown-eyed Susan Mazurka," and not so very fast, for the Susans cannot bend so quickly or gracefully as the white daisies. For the third number we shall want "The Red-Clover Fling," for I do love to see those dear, fat pink clover-heads bobbing and whirling in that wild dance. After the clover-fling we should have a light poppy-polka, followed by more refreshments of dew. For the fourth number, please play "The Buttercup Fantasy," and tell the fire-flies to hold their lights over the buttercups so we may see their shining faces They are such cheerful little dears, these buttercups, and so proud of their gold satin drsses that it would be a pity not to have them seen.'

" 'Anything else, gentle grasses,' I asked.

" 'The grasses whispered awhile among themselves, and then answered:

" 'Oh, ys, dear faithful wind; we must not forget "The Winged Quadrille" for the fire-flies. That will make a pretty closing dance. I will tell the fireflies how they may keep time to your music by turning their lights on and off.'

" 'Excuse me, kind grasses,' I answered, 'but you have left yourselves out. So please let me play just before "The Winged Quadrille" "The Grasses' Glide," a favorite piece of mine, and one that no dancer in the fields can do so well as yourselves.'

" "Thank you, gentle-voiced wind; any one could dance to such lovely music as yours; but look! there comes a firefly now, so 'tis time to begin.' "

"Z-zzzz-shss-- zee—zee— eeeee— ssseeee— eesse—," played the wind, like a fiddler trying the strings of his violin. "Swee, swee, rrr-ssss-sssss-rrrrr-sss-swee-sweee," came a soft grassy strain over the fields, and Signor Wind knew that his instrument was in perfect tune.

So he began at once to play "The Daisies' Dream-waltz," and little Marjory, looking and listening, saw the beautiful daisies swaying gently to and fro with their partners, keeping perfect time to the music of the wind. After a little they all began whispering shy little daisy-secrets to each other.

" 'Aren't the fireflies lovely?" said one very young little daisy, who had never seen them till that evening.

"They're just dear," said her partner. "How do you suppose the make their light?"

"I can't guess, little playmate."

"Wouldn't it be fun if we could do it?" cried a clover-blossom.

"See!" cried another clover. "There's one right over our heads."

"They don't understand us, Pinky, dear."

"How do you know, Snow-white?" whispered the clover.

"Because we don't understand them."

"Hm! That's so; I had never thought of that."

"Oh, look at that jolly pair of buttercups," said the first clover; "a firefly is holding his light over them so they can see each other's faces in their sheen."

"They're dear little things, the buttercups, don't you think?" whispered a daisy to her partner.

"Yes, but not so dainty as my little partner."

"Oh, thank you: I'm afraiad that may not be true."

"Of course it is or I shouldn't say it."

"Oh, Gold-heart, aren't you clever. Perhaps you can tell me why the brown-eyed Susans have bodices, like the sunflowers, while we have white."

"It's because"—began the daisy's partner,—"it's because—hm—because the white velvet like our ruffles was all used up when their dresses were made."

"Oh, Gold-heart, that makes me think, I heard that the sunflowers were invited, but that they said they couldn't come because their dresses wouldn't be done for weeks."

"What a silly idea! That's not the reason. They are too stiff to dance these light swaying dances, or bob about with the clover-fling. They would bob their stiff heads off."

"Oh, you funny fellow," whispered Snowwhite. "How did you hear about it?"

"They sent their regrets by a bumble-bee, who wheezed them so loudly to the grasses that I heard."

"All change partners!" called the wind, and instantly Gold-heart and all the other little flower-gallants bowed low to their partners and turned to some other blossom near them.

In the change one of the clovers bobbed about so quickly that he dislodged a honeybee fast asleep in his pink petals.

"Careless creature!" wheezed the bee. "Why should you wake people up after they are sound asleep?"

"Why should you go to bed so early, anyway?" replied the clover. "You will have time enough to sleep after the dance is over; it's nearly done now. I'll make your bed up again in a minute or two."

But the bee was so sleepy that he didn't hear, and tumbled drowsily down at the foot of a clump of grasses.

Then softly the last strain of wind-music died away, and all the blossoms told the grasses what a lovely time they had had, and the grasses made gentle curtsies, and everybody bade everybody else good-night. But the cross bee awoke again and began to scurry about for his lodgings in the clover-head. On his way to it he stumbled and fell on Marjory's face and that woke her too. The little lass rubbed her eyes and asked, "Has everybody gone home?"

As all daisies, buttercups, and clovers were fast asleep by that time, nobody answered Marjory's question, so she answered it herself: "They must have, for not one of them is dancing; I think I'd better go too, though I haven't said good-night to the grasses as the others did." And as Marjory was a very proper child, she rose and made a little bow, and said sweetly, "Dear gentle grasses, I too have had a lovely time."

The swish of Marjory's skirts awoke a clump of grasses near her, and they replied, "I'm so glad you did; of course, you weren't invited, but you were so sweet and quiet that you may come to the very next ball we give."

"Oh, thank you," said Marjory, "thank you. I wish I could dance with you, but I am afraid I never could, for you see you all dance with your heads, while I have been taught to dance with my feet."

"We could teach you our way," answered the grasses, "and it's so much prettier, we think. Anyway, we couldn't dance with our feet, for they are fast in the ground. You could come to our next dance dressed like a daisy, with a

yellow bodice, and a white ruffled skirt with the ruffles slit to look like a daisy's dress."

"Oh, that would be lovely," cried Marjory. "I'll ask mother about it and I'm sure she will let me come. But I must go now, dear grasses, for mother will be worrying about me. Good-night, pretty green grasses, good-night."

"Good-night, dear little one, good-night," and the voice of the grasses was drowsily soft and low, for the wind was half asleep, and whenever the wind is drowsy or asleep the grasses are too.

Then away scampered Marjory to her mother and told her all about her wonderful talk with the grasses and how the flowers danced to the wind's gentle music. "You'll let me go to their next dance, won't you, mother?" she pleaded.

"Of course, dear child; but now you must have your supper and go to bed."

But when Marjory's mother tucked her in and said good-night, Marjory was so sleepy that instead of saying, "Good-night, mother," she said instead, "Good-night, little grasses, good-night."—Helen Burns Sherman in The Christian Register.

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**THE PARAGON.**

There's a man that I know who's deserving of praise
And whose life might be copied in numerous ways;
For if more of us followed his noble example,
Our chance of salvation would surely be ample.
He never talked scandal; he never dropped hints;
He never said aught to make any one wince:
He never heard gossip or listened to stories—
Of this wife's bad temper or that husband's worries;
He never (as far as I know) had a pain
Or an ache, for he never was heard to complain.
Never talked of himself, never told stupid jokes,
Never helped to read out moving pictures to folks;
Never whistled or hummed; never sang off the key;
Never spoke a harsh word to a servant—not he!
Never phoned busy men when he'd little to say;
Never said, "What is trumps?" or "What day is today?"
Never made a mistake in pronouncing a word;
Never uttered a falsehood — though this sounds absurd!
Let us strive in these matters like him to become.
But what an affliction to be deaf and dumb!

—A. R. Chasseaud.


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